

Here the King usually stood. But on the present occasion a variation was made in accordance with the grandeur of the solemnity. A large brazen scaffold was erected east of the altar; apparently at the entrance of the outer, where the people were assembled. Here Solomon took his seat.

As the priests came out, the whole band of musicians and singers burst forth into the joyful strain which forms the burden of the 136th Psalm: "For He is good, and His mercy endureth forever." At the same instant, it is described that the darkness within the Temple had become insupportable. "The house was filled with a cloud; for the glory of the Lord had filled the house of the Lord." It was at this moment that Solomon himself first took his part in the dedication. Up to this point, he had been seated on the brazen scaffold, his eyes fixed on the Temple. But now that he heard the announcement that the sign of Divine favor had been perceived, he rose from his place, and broke into a song, or psalm, of which two versions are preserved. The abruptness, which guarantees its antiquity, leaves it in great obscurity. "He knew the sun in heaven. The Lord spake from (or of) His dwelling in darkness." "Build My house; a glorious house for thyself, to dwell in newness;" to which the Hebrew text adds, "I have surely built Thee a house to dwell in, a settled place to abide in forever." The two fragments together well express the predominant feelings of the moment,—the mysteriousness of the Divine presence, the novelty of the epoch, and the change from the wandering and primitive to a settled and regular worship. Then he turned and performed the highest sacerdotal act, of solemn benediction. The multitude, prostrate, as it would seem before, rose to receive it. Once again he turned westward, towards the Temple. He stretched forth his hands in the gesture of Oriental prayer, as if to receive the blessings for which he sought, and at the same time exchanged the usual standing-posture of Oriental prayer for the extraordinary one of kneeling, now first mentioned in the Sacred history, and only used in Eastern devotions at the present day in moments of deep humiliation. The prayer itself is one of unprecedented length; and is remarkable as combining the conception of the infinity of the Divine presence with the hope that the Divine mercies will be drawn down on the nation by the concentration of the national devotions, and even of the devotion of foreign nations, towards this fixed locality.—*Stanley's Jewish Church.*

A YEAR'S MASONIC WORK IN ROUMANIA.

BRO. CAUBET, the editor of the *Monde Maconnique*, gives us in the number for August, at page 162, a most interesting account of the labors of the Lodge "Les Sages d'Heliopolis," under the French Constitution at Bucharest.

This Lodge, which has only been in existence a year and some months, has shown so much Masonic energy and life as to deserve recognition and preservation in our pages.

The Lodge has held in twelve months, ending February, 1865, sixty-five meetings, two lodges of emergency, a funeral service, and eleven conferences of instruction. It has, as is the foreign custom often, a sanitary section, composed of medical men; a juridical section, composed of lawyers, and a Committee of Instruction.

The medical section has assisted, with gratuitous advice and medicine, 774 sick persons at the Lodge itself, has visited 111 at their own homes, has placed in the civil hospitals 14 serious cases, so that in all 874 sufferers have received affectionate and zealous care, belonging as they do to all religions and nationalities. This seems to us very "good Samaritan" work.

The juridical section has done a good deal of work, and in a way to slightly startle our Anglo-Saxon Freemasons. Remembering the old proverb, to the effect that legal advice gratis is good for nothing, will it surprise our readers to be told that the lawyers of the Lodge Les Sages, &c., have given numerous gratuitous consultations at Lodge, have pleaded gratuitously in a certain number of suits for some who did not belong to the Lodge, and who sued in "forma pauperis;" have rendered signal services to two foreign Freemasons, and have saved the widow of a member of the Lodge from ruin?

The Committee of Instruction has endeavored to establish a school of "Arts et Metiers," which we usually term technical instruction, and have raised in one way or another, 6,000 francs, £240, so far for that purpose, a sum they hope soon materially to increase.

The same committee has sought to aid all the Roumanian Schools, as we understand in Bucharest, and to that end have given 456 volumes as prizes at the general examination in 1874.

The same committee inaugurated a series of "Scientific Conferences," which Bro. Caubet tells us were "very remarkable and very worthy of interest.

The *Mistria*, a Bucharest Masonic paper, which we have seen, has been established